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Translation of (Book of Fasting) by: Aboo Ruqayyah Raha Ibn Donald Batts

Translation of (Book of Zakâh) by: Ihsân Ibn Gerald Gonsalves

Revision of Translation by: Rasheed Ibn Estes Barbee

Typesetting and Editing: Aboo Sulaymaan Muhammad 'Abdul-Azim bin Joshua Baker

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Dar-us-Salaam
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BIOGRAPHY OF THE AUTHOR OF 'UMDATUL-AHKAAM

His lineage: He is Al-Imam Al-Haafidh Taqiyy-ud-Deen Abu Muhammad 'Abdul-Ghani Bin 'Abdul-Waahid Bin 'Ali Bin Suruur Bin Raafi' Bin Hasan Bin Ja'far Al-Maqdissee Al-Jamma'eelee then Ad-Damashqee.

His birth and upbringing: He was born in Jamma'eel, in the land of Nabras in 541AH and his lineage can be traced back to *Bayt-ul-Maqdas* because of closeness Jamma'eel to it and because Nabras and all of its duties was among annexes of *Bayt-ul-Maqdas*. Afterwards, he moved with his family from *Bayt-ul-Maqdas* to *Masjid Abi Saleh* outside of the east gate of the city of *Damashaq* first, and then his family moved to the mountain slope of *Qaasiyuun*. So they built a home which included a number of big private rooms, and it was called *Dar-ul-Hanabilah*. Then they began building the first school in *Qaasiyuun*, and it was it known as a life-time school. This surrounding, which they lived in good, was known in regard to them because they were among people of religious knowledge and righteousness.

His scholarly life: Al-Haafidh 'Abdul-Ghani turned to seeking religious knowledge at an early age. So he became a pupil in his youth under the head of his family, Al-'Allamah Al-Faadil Shaykh Muhammad Bin

about a hadith except that he would mention it, expound on it, mention its authenticity or weakness; and he would not mention about a man (i.e. In the chain of narrations) except that he said, "he is such and such individual, son of such and such person" and then he would mention the narrator's lineage."

And I said (i.e. Al-Haafidh Ad-Diyaa):

"Al-Haafidh 'Abdul-Ghani was the Amir-ul-Mu'mineen (i.e. The leader of the believers) in Hadith."

He also said: *"I witnessed Al-Haafidh on more than one occasion in the central masjid in Damashaq, where some of those present questioning him while he was on the Minbar saying, "read to us Ahaadeeth (i.e. Plural for hadith) in its entirety." So he would read from memory the Ahaadeeth with its Isnaad.*

I (i.e. Al-Haafidh Ad-Diyaa) heard Abu Sulaymaan Al-Haafidh saying,

"I heard from some of our family saying, 'Indeed Al-Haafidh was asked why he did not read Al-Ahaadeeth without a book?' so he said, 'Verily I dread self-amazement.'

His time: He use to not spend any of his time except that it contained benefit. For indeed he would pray Fajr and then he would teach the people Quran; sometimes he would read something from

hadeeth. Afterwards, he would perform Wudoo' then pray a supererogatory prayer until a little before Dhuhr. Then he would sleep lightly before the time of Dhuhr, and he would be busy with listening to hadith or copying manuscripts until Maghrib.

So if, he was fasting he would break his fast after Maghrib, and if he was not fasting then he would pray (supererogatory prayer) from the time of Maghrib to the later part of the night. So when he prayed Isha he would sleep until the half of the night or after it. Then he would get up similar to a person who was woken up. Then he would perform Wudoo' and pray for a moment; then he would perform Wudoo' and pray in the same fashion until the time of Fajr was near, and sometimes he would perform Wudoo' seven times in one night.

His authoring: Abdullah Al-Baseeri, one of verifiers of Al-Maqdisee's books, mentioned that there were 56 titles of books, which Al-Haafidh Al-Maqdisee authored. Among them:

- ❖ The book *"Al-Misbaah fi 'Uyuunil-Ahaadeeth As-Sihaah"*, which included narrations, from Bukhari and Muslim with its chain of narrators in 48 volumes.

- ❖ The book "*Nihaayatul-Muraad min Kalaam khayril-Ibaad*".
- ❖ The book "*Tuh'fatul-Taalibeen fil-Jihaad wal-Mujaahideen*".
- ❖ The book "*As-Sifaat*" in two volumes.
- ❖ The book "*Mih'natul-Imaam Ahmad*" in three volumes.
- ❖ The book "*Fadaa'il Mecca*" in four volumes.
- ❖ The book "*Itiqaad Imam Shaafi*" in one big volume.
- ❖ The book "*Manaaqibul-Sahaabah*".

His passing away: he, may Allâh have mercy upon, did not cease in presenting the Ummah with his knowledge, books, treatises, and worshipping Allâh, and calling the people to Allâh's religion until he passed away on Monday the 23rd of Rabee' Al-Awwal in 600AH. He was 59 years old, and he was buried in the graveyard *Al-Qaraafah*, in Egypt.

BIOGRAPHY OF THE EXPLAINER OF 'UMDATUL-AHKAAM

Al-Allaamah Muhammad Bin Saleh Al-'Uthaymeen
(1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqeeh, scholar of Tafsir, god-fearing, ascetic, Muhammad Bin Saleh Bin Muhammad bin Sulaymaan bin 'Abd-Rahman Ali 'Uthaymeen from *Al-Wahbah* of Bani Tameem. He was born on the 27th night of the blessed month Ramadan in the year 1347AH in 'Unayzah –one of the cities of Al-Qaseem- in the kingdom of Saudia Arabia.

His scholastic upbringing: his father, may Allâh have mercy upon him, enrolled him to study the Noble Quran with his maternal grandfather, the teacher 'Abdur-Rahman Bin Sulaymaan Ad-Daamigh', may Allâh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at "*Al-Ustaadh 'Abdul-Azeez Bin Saleh Ad-Daamigh's school*"; and that was before he enrolled in "*Al-Mu'allim 'Ali Bin 'Abdillah Ash-Shahaytan's School*" where he memorized the Noble Quran with him, and he had not reached fourteen years of age yet.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at his propagating religious knowledge and his closeness to the people.

His passing away: He passed away, may Allaah have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15th of the month of Shawwal 1421AH. He was prayed over in *Masjid Haram* after 'Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah*.⁴



⁴ The source of this is biography was from the Shaykh's website (www.ibnothaimeen.com)

BOOK OF AZ-ZAKAH

Definition Of Zakah: In the Language and In the Shariah

Az-Zakâh In The Language: growth, purification, refinement of something.

Az-Zakâh In The Shariah: An obligatory portion of a particular wealth for a specific group or purpose.

It was made mandatory in Mecca before the Hijra and its obligations, its people (or those who receive it) and how it is distributed were clarified in Medina. It is one of the Pillars of Islam, so if anyone denies its obligation then he is a disbeliever, because he has disbelieved in Allaah and His messenger (sallallahu alaihi wa sallam). Whoever accepts its obligation but refuses to pay it due to miserliness or laziness then give him the tidings of a painful torment. Allaah, the Most High, said:

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٢٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٢٥﴾

"And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid], and spend it not in the Way of Allaah: announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakâh of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.'" ⁵

The Prophet ﷺ (sallallahu alaihi wa sallam) said:

وَمَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ يَوْمَ الْقِيَامَةِ
شَجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يَطُوقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يُأْخَذُ
بِلَهْزَمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: أَنَا مَالِكٌ أَنَا كَنْزُكَ.

"If Allah gives a person wealth and he does not pay Zakâh on it, his wealth will appear to him on the Day of Resurrection in the form of a bald-headed (aqra') ⁶ venomous snake with two fangs (zabeebatan) ⁷ in its mouth which will encircle him⁸ on the Day of Resurrection,

⁵ At-Taubah [9:34-35]

⁶ A scarred head due to the abundance of poison.

⁷ Two pieces of flesh where the horns would be on its head that stores the poison.

⁸ It strikes like a collar around his neck.

It will coil around his neck and strike at his cheeks saying, 'I am your wealth. I am your treasure.'

Then he recited,

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ

"And let not those who covetously withhold of that which Allaah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakâh)." ^{9 10}

The Wisdom Behind Its Obligation: The religious and worldly benefits which are derived from it (or a result of it) for Islam, the payer of Zakâh, and the society, such as the purification of the payer of Zakâh, the

⁹ Aal-Imran[3:180]

¹⁰ Reported by Al-Bukhari No. (4289), Chapter: **"And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment)."**, and Muslim No. (988), Chapter: The Sin of Those that Withhold the Zakah.

Ash-Shujaa': A large male snake. Al-Aqra': that which doesn't have any hair on its head due to the amount of venom.

Ibn Mansoor said: "Al-Qara': qara' ar-ra's, it is to become bald so no hair remains on the head. And in the hadith: 'The Kanz of one of you will appear to him in the form of a male viper (Shujaa'), smooth-headed (aqra') with two black spots (zabeebatan)', al-aqra': that which has no hair on its head, it intends a snake whose hair has fallen out of the skin on its head due to the large amount of venom and its old age, and it's said that it is called aqra' because it gathers the venom in its head until its scalp becomes smooth." (Lisan Al-Arab 3/270).

THE SECOND HADITH

١٦٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَيْسَ فِيْمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ ، وَ لَا فِيْمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ ، وَ لَا فِيْمَا دُونَ خَمْسِ أَوْسَقٍ صَدَقَةٌ)) .

167 - On the authority of Abu Sa'id Al-Khudri said, "No sadaqah is due on anything less than five awaaq. No sadaqah is due on less than five dhawd (camels). No sadaqah is due on less than five awsaq."¹⁵

Explanation

The Narrator: Abu Sa'id Al-Khudri: he is Abu Sa'id bin Malik bin Sinaan Al-Khudri Al-Ansari Al-Khazrajee (radiallahu anhu). He mentioned that he and a group

¹⁵ Reported by Al-Bukhari No. (1340), Chapter: That Which Has Had its Zakah Paid is not Kanz due to the Saying of the Prophet (sallallahu alaihi wa sallam): "No sadaqah is due on anything less than five awaaq.", and Muslim No. (979), Book of Zakah.

The Sheikh Ibn Uthaymeen (rahimahullah) said in Sharh Al-Mumti' (2/583) after he mentioned the texts that show the obligation of Zakâh: "So these texts show the obligation of Zakâh on what comes out of the earth, but not everything or every type, rather it is of a specific type and a defined amount." Then he (rahimahullah) said: "In summary: Zakâh is obligatory on grains and fruit on the condition that they can be measured volumetrically and they can be stored, if they are not like that then no Zakâh is due on them. This is the most likely opinion and can be relied upon, and Allaah knows best."

of others gave allegiance to the Prophet ﷺ (sallallahu alaihi wa sallam) to disregard for Allaah's sake the blame of the blamer. He fought alongside the Prophet ﷺ (sallallahu alaihi wa sallam) in twelve battles, the first of which was the Battle of Khandaq, before that he was too young. He was among those that memorized a large amount of hadith and he was from among the virtuous scholars. He died the year seventy four hijrah, at the age of eighty four and was buried in Baqee' graveyard.

A) Topic Of The Hadith:

The amount of the nisab (the minimum amount needed before Zakâh is obligated) of everything from silver, camels, grains, and fruit.

B) Explanation Of The Vocabulary

دُونَ (...less than): i.e., smaller amount.

أَوْاق (...awaaq): is the plural of awqiyah and it is forty dirham.

صَدَقَةٌ (...sadaqah): i.e. Zakâh.

ذَوْد (...dhawd): Is from one to ten camels.

CHAPTER: SADAQAH AL-FITR

Sadaqah Al-Fitr: Saa' (unit of volumetric weight) of food given to the poor at the end of Ramadan. So the attachment of the word sadaqah to the word al-Fitr is from the point of view of attaching something to its time, as is said: “**salat al-Fajr**” and “**salat al-Maghrib**”.

Sadaqah al-Fitr was obligated along with the fast in the second year after the hijra. The performance of it is a worship for Allah, a purification for the one who pays it, a cleansing for the one who fasted from bad speech and evil actions, and food for the poor to enjoy on the day of Eid just as the rich do.



THE FIRST HADITH

١٧٢ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَدَقَةَ الْفِطْرِ (أَوْ قَالَ : رَمَضَانَ) عَلَى الذَّكَرِ ، وَ الْأُنْثَى ، وَ الْحُرِّ ، وَ الْمَمْلُوكِ . صَاعًا مِنْ تَمْرٍ ، أَوْ صَاعًا مِنْ شَعِيرٍ ، قَالَ : فَعَدَلَ النَّاسُ بِهِ إِلَى نِصْفِ صَاعٍ مِنْ بَرٍّ عَلَى الصَّغِيرِ وَ الْكَبِيرِ . وَ فِي لَفْظٍ : أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ .

172-On the authority of Abdullah bin Umar, “The Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) made Sadaqah al-Fitr (or he said Ramadan) fard (obligatory) for the Muslims: enslaved and free, male and female, young and old, a saa’ of dates or a sa’ of barley.” He said: “Then the people equated it to half a sa’ of wheat for the young and the old.”

And in another wording: “That it be paid before people went out to the prayer.” ²⁴

²⁴ 2. Reported by Al-Bukhari No. (1504), Chapter: The Obligation of Sadaqah Al-Fitr, and Abu Al-Aliyah, 'Itaa, and Ibn Sireen were of the Opinion that Al-Fitr is Obligatory, and Muslim No. (984), Chapter: Zakah Al-Fitr is Obligatory upon Muslims to be Paid with Dates and Barley.

Al-Khatabi (rahimahullah) said in Ma'alim As-Sunan (3/213): "There is in his statement, 'The Messenger of Allaah (sallallahu alaihi wa sallam) made Zakâh al-Fitr obligatory", a clarification that sadaqah al-Fitr is obligatory, like the obligation of the mandatory Zakâh on wealth. In his statement there is also a clarification that what the Messenger of Allaah (sallallahu alaihi wa sallam) made obligatory is like that which Allaah has made obligatory, because obedience to the Prophet (sallallahu alaihi wa sallam) comes from the obedience of Allaah. The majority of the scholars have stated its obligation.

The reason for Zakâh al-Fitr is that it is a purification for the one fasting from bad deeds and evil speech. Therefore it is obligatory upon every fasting person that possesses the ability, or a poor person who finds they have extra subsistence since its reason is for purification and every person that fasts is in need of that, so if they share in the reason then they also share in the obligation.

Abu Bakr bin Al-Mundhir said: 'The people of knowledge on the whole have a general consensus that sadaqah al-Fitr is obligatory, and those that we have memorized that from amongst the people of knowledge are Muhammad bin Sireen, Abu Al-Aliyah, Adh-Dhahak, Itaa, Malik, Sufyan Ath-Thawree, Ash-Shafi'i, Abu Thawr, Ahmad and Ishaq.' Also the people of opinion, and Ishaq said: 'It is like Ijmā' (general consensus) of the people of knowledge.'

Knowing that the Zakâh al-Fitr is food and not money due to the proofs mentioned and there is not to be found any proof that it can be given as money. It is strange for us to find someone who says that it is money. Indeed some of the people of knowledge have made religious pronouncements that Zakâh al-Fitr, if paid as money is not acceptable and it becomes charity unless it is paid as food.

Imam Malik (rahimahullah) said in Al-Madawana: "It is not acceptable for a man to replace Zakâh al-Fitr with a substitute; the order of the Prophet (sallallahu alaihi wa sallam) was not like that."

Imam Ash-Shafi'ee (rahimahullah) said in Al-Umm: "And the grain that is paid is not paid except with the grain itself; it is not paid as a mush made from barley or flour, or its value (in money). The people of the desert cannot pay it (i.e. the Zakâh) with what they consume for subsistence of gath, desert gourd or other than that of its fruit, this is not permissible for Zakâh, they are required to pay using the staple food of the closest city to them."

An-Nawawi said in his explanation of Sahih Muslim (7/61): "And the majority of the scholars of fiqh do not allow the value (of the Zakâh al-Fitr) to be paid."

Explanation

The Narrator: He is Abdullah bin Umar Al-Khattab (radiallahu anhuma). He embraced Islam with his father and performed the hijra. He didn't attend the Battle of Badr or Uhud as he was too young, but the Prophet ﷺ (sallallahu alaihi wa sallam) allowed him to take part in the Battle of Al-Khandaq. The Prophet ﷺ (sallallahu alaihi wa sallam) testified to his righteousness and testified to the excellence of his future offspring.

Abdullah bin Masood said: **"Indeed I saw us and we were many, but there wasn't amongst us a youth more in control of himself than Abdullah bin Umar."**

Ibn Qudaamah Al-Maqdisi said in Al-Mugni: "If someone gives the value it is not accepted, Abu Dawud said, 'It was said to Ahmad, and I was listening, 'I give it in dirham', i.e. sadaqah al-Fitr, he (Ahmad) said, 'I fear that it is not accepted, it is in opposition to the sunnah of Allaah's messenger (sallallahu alaihi wa sallam).'"

Al-Qadi said: "And they (the scholars) differ in the type of payment (for Zakâh al-Fitr), so they are agreed upon wheat, raisins, dates, and barley, except for the differing regarding wheat for those who don't use other than it and regarding raisins amongst some of the later scholars, and both are preceded by an Ijmā' that rejects them. As for dried goats milk then Malik and the majority permit it, Al-Hasan prohibits it, and Ash-Shafi'i's opinion differs regarding it. Al-Ash'hab said, 'Do not pay with other than these five', and Malik applies the ruling of these five on every staple food of the people of every country from legumes to other than that. Malik is reported to have another opinion that it is not the quoted text in the hadith but it is whatever has its same meaning."

THE BOOK OF FASTING

The Linguistic and Legislative Definition of Fasting

الصَّيَامُ As-Siyaam **(Fasting)** in the language means:
Refraining from a thing.

In the legislation it means refraining from food, drink, and the rest of the nullifiers; from the appearance of the second Fajr to the setting of the sun, in worship of Allaah, the Mighty and Majestic.

Allaah has obligated fasting upon His slaves within every religion. Allaah, the Exalted, has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (pious).²⁷

Allaah, the Exalted, has obligated it upon all nations because it is a magnificent act of worship in which the truthfulness of the servant's love for his Lord is displayed; as is his honoring of Him and the desire for His Pleasure, by way of that which he endures from

patience upon the pains of hunger and thirst, and the curbing of the lustful urges giving precedence to that which Allaah loves and is pleased with over that which his soul lusts for and desires; along with that which it contains from training the souls to have patience and firm strength upon the obedience of Allaah, the Exalted, and reminding the slave of that which Allaah has blessed him with from food, drink, and other than it from that which his soul desires. Indeed things are made clear by way of their opposites. Moreover, he is reminded about the state of his indigent or deprived brothers who do not have the blessing of food, drink, and the likes from the desires of the soul, either perpetually or sometimes. Thus, he sympathizes with them and has compassion for them. Besides this there are other benefits of fasting which are general and specific.

Fasting was made obligatory upon this Ummah in the second year after the Hijrah; and due to its difficulty, Allaah, the Exalted, obligated it in stages. He obligated fasting as a matter of choice between it and feeding a poor person for every day, while fasting was better. Then, he made fasting obligatory upon us and made a concession for the ill and the traveler to break the fast while having to make up a similar amount of other days after the excuse is removed.

²⁷ (Al-Baqarah 2:183)

THE FIRST HADEETH

١٧٤- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَا تَقْدِمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ ، أَوْ يَوْمَيْنِ إِلَّا رَجُلًا كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ)) .

174- On the authority of Aboo Hurayrah, may Allaah be pleased with him, who said: Allaah's Messenger ﷺ said: "Do not precede Ramadhan with fasting by a day or two days; with the exception of a man who used to regularly fast, then let him fast."²⁸

²⁸ Al-Bukhaaree reported it (no. 1815) Chapter: Do not precede Ramadhan with fasting by a day or two days; as did Muslim (no. 1082) Chapter: Do not precede Ramadhan with fasting by a day or two days. An-Nawawee said: "Within it there is an explicit prohibition of preceding Ramadhan with fasting by a day or two days for the one who it is not his habit or he is joining it with that which was before it. If he is not connecting it or that was not his habit then it is Haraam. This is what is correct within our Madh'hab due to this Hadeeth and due to the other Hadeeth within the Sunan of Aboo Daawud and others:

إِذَا انْتَصَفَ شَعْبَانَ فَلَا صِيَامَ حَتَّى يَكُونَ رَمَضَانُ

"When half of Sha'baan has passed, then there is no fasting."

So if one is joining it to that which is before it or it is his habit; i.e. it is his habit to fast on Monday and the like, so he habitually fasts superogatory with the intention of that then that is permissible for him due to this Hadeeth. According to us, equal in prohibition are the one who it is not his

Explanation

The Narrator

Aboo Hurayrah, may Allaah be pleased with him. His bio has preceded under Hadeeth no. 168.

A) The Subject Of The Hadeeth

It is preceding Ramadhan by fasting.

B) Explanation Of The Terminology

لَا تَقْدِمُوا **(Do not precede)** Meaning: Do not precede. لا

This is the Laa of negation.

رَمَضَانَ **(Ramadhaan)** Meaning: The month of

Ramadhaan. It is that which is between Sha'baan and Shawaal. It is called this due to the severity of the heat therein when it was named.

habit and if he is not connecting it to the day of doubt and other than it. For the day of doubt enters into the prohibition. As it relates to it, the Salaf have (different) views as it relates to the one who fasts a superogatory fast. Ahmad and a group say that it is obligatory for him to fast for (the previous) Ramadhaan, with the condition that there is overcast, and Allaah knows best." Sharh Muslim 7/194

THE FOURTH HADEETH

١٧٧- عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ : تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ثُمَّ
قَامَ إِلَى الصَّلَاةِ قَالَ أَنَسُ : قُلْتُ لَزَيْدٍ : كَمْ كَانَ بَيْنَ الْأَذَانِ
وَالسَّحُورِ ؟ قَالَ : قَدَرُ خَمْسِينَ آيَةً .

177- On the authority of Anas ibn Maalik who reported from Zayd ibn Thaabit, may Allaah be pleased with them both, who said: "We ate Sahoor along with the Messenger of Allaah ﷺ then stood for the prayer." Anas said: "I said to Zayd: 'How long was there between the Adhaan and the Sahoor?' He said: 'Enough time to recite fifty verses.'"³¹

EXPLANATION

The Two Narrators

³¹ Reported by Al-Bukhaaree (no. 1821) within the Chapter: The Amount of time which is between Sahoor and the Fajr prayer. Also Muslim (no. 1097) Chapter: The virtue of As-Sahoor and the emphasis placed upon its recommendation and the recommendation is to delay it and hasten the breaking of the fast.

The First: He is Anas Ibn Maalik, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 176)

The Second: Zayd ibn Thaabit ibn Ad-Dahhaak Al-Ansaaree Al-Khazrajee may Allaah be pleased with him. He was born before the Prophet ﷺ came to Madeenah by ten years. So he was brought to Prophet ﷺ when he came and it was said: "This boy is from Banoo An-Najaar and he has recited seventeen Soorahs." So I (Zayd) recited to him and he liked it. So he said:

تَعَلَّمْ كِتَابَ يَهُودٍ فَأَنِّي مَا آمِنُهُ عَلَى كِتَابِي

"Learn the writing of the Jews, for indeed I do not trust that which they write."

"So I did that and half of a month had not passed before I had become proficient in it. So I used to write to them and when they wrote to him, I would read for him."

Zayd witnessed the battle of the Trench and it was the first of his battles. It is also said that he witnessed the battle of 'Uhud and that the Prophet ﷺ took the flag of Banoo An-Najaar in the battle of Tabook from the one who had it and gave it to Zayd and said:

الْقُرْآنُ مُقَدَّمٌ

- 6) The ease of the legislation of Islaam in that it gives consideration of the state of the one responsible and does not obligate him with that which he is unable to fulfill.
- 7) The one who sins then comes repentant, is not to be blamed.
- 8) The permissibility of swearing an oath even though that is not sought from the individual.
- 9) The permissibility of swearing an oath for that which one preponderantly deems to be correct. ³⁹
- 10) The permissibility of a person describing himself with extreme poverty if he is truthful and he does not intend to be displeased with the decree of Allaah, the Exalted.
- 11) The excellent manners of the Prophet ﷺ and the openness of his heart.
- 12) The diligence of the companions in sitting with the Prophet ﷺ so that they may acquire knowledge from him as well as good manners and association with him.

³⁹ That is by way of the Hadeeth wherein the man swore an oath to the Prophet ﷺ that there is not between the two lava fields of Madeenah a family more in need than his family. So the Prophet ﷺ affirmed that while this is something which cannot be known with certainty.

CHAPTER: FASTING WHILE TRAVELING AND OTHER THAN IT

The intent behind this chapter is to clarify the ruling of fasting while traveling; *is it better to fast or to break ones fast*. As-Safar (i.e. travelling) differs from residency based upon what is considered traveling in the custom of the people. This is the stronger statement, hence there has not been narrated a specific amount of distance or time for travel. The most that has been narrated regarding that are actions which do not necessitate restriction. Within Saheeh Muslim there has come on the authority of Anas ibn Maalik that when the Prophet ﷺ would travel the distance of three miles or three Faraasikh,⁴⁰ then he would pray two Raka'ât. However, it is a must that this going out at this distance be traveling, such that the provisions which are made for travel are made for it and the preparations that are made by the traveler are made for it. As for if the going out at this distance is to take care of a need and return in the same day, then that is not travel and the people are not considered to be travelers. So it is not permissible for him to shorten the prayer nor to break the fast during Ramadhaan. The statement of the author: "*And other than it.*" Means: Other than the fast while traveling; from

⁴⁰ Parasang: any of various Persian units of distance; especially: an ancient unit of about four miles

making up the fast of Ramadhaan, fasting on behalf of the dead, hastening the breaking of the fast, and fasting continually.



THE FIRST HADEETH

١٨١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ حَمْزَةَ بْنَ عُمَرَ
الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَأَصُومُ فِي
السَّفَرِ ؟ - كَانَ كَثِيرَ الصَّيَامِ فَقَالَ : إِنْ شِئْتَ فَصُمْ وَ إِنْ
شِئْتَ فَأَفْطِرْ .

181- On the authority of 'Aa'ishah, may Allaah be pleased with her, who said: Hamzah ibn 'Amr Al-Aslamee, may Allaah be pleased with him, said to the Prophet ﷺ "Am I to fast while traveling?" And he was one who fasted a lot. So the Prophet ﷺ said: "If you wish then fast or if you wish then break your fast."⁴¹

Explanation

The Narrator

She is the mother of the believers, 'Aa'ishah, may Allaah be pleased with her. Her biography has preceded under the Hadeeth (no. 178)

⁴¹ Reported by Al-Bukhaaree (no. 1841) within the Chapter: The fast while traveling or the breaking of it; Muslim also reported it (no. 1121) within the Chapter: The choice between fasting and breaking the fast while traveling.

CHAPTER: LAYLATUL-QADAR

Laylatul-Qadar: is the night where upon Allaah, the Exalted, sent the Qur'aan to the Prophet ﷺ and he made it to be better than a thousand months in terms of its blessings and in the blessing of the righteous action done therein. So he who stands during it out of Eemaan seeking the reward from Allaah, then Allaah will forgive for him that which has preceded from sins, and it is within the month of Ramadhan because Allaah, the Exalted, has informed that he revealed the Qur'aan therein, and that the Qur'aan was revealed during Ramadhan. Allaah the Exalted has said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝۱ ﴾

Verily! We have sent it (this Qur'aan) down in the night of Al-Qadr (Decree).⁶⁶

And Allaah has said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ ﴾

The month of Ramadhan in which was revealed the Qur'aan.⁶⁷

⁶⁶ (Al-Qadr 97:1)

⁶⁷ (Al-Baqarah 2:185)

From these two verses it is evident that the night of power is within Ramadhan without a doubt. Al-Qadr with a Sukoon upon the Daal either bears the meaning of nobility as is said: *فلان عظيم القدر* "So and so is great in terms of nobility." So the ascription of the night to it is from the perspective of ascribing a thing to its description. **Meaning:** it is the night of nobility. Or it is from At-Taqdeer (Decree) So its ascription to it is the ascription of the situation to that which it contains. **Meaning:** the night wherein are the decrees of that which will occur in that year, as Allaah, the Exalted has said:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝۴ ﴾

Therein (that night) is decreed every matter of ordainments.⁶⁸



⁶⁸ (Ad-Dukhan 44:4)

THE FIRST HADEETH

٢٠٠- عن عبد الله بن عمر رضي الله عنهما: أن رجلا من أصحاب النبي صلى الله عليه وسلم أروا ليلة القدر في المنام في السبع الأواخر فقال النبي صلى الله عليه وسلم: أرى رؤياكم قد تواطأت في السبع الأواخر فمن كان متحريها فليتحريها في السبع الأواخر

200- On the authority of ‘Abdullaah ibn ‘Umar, may Allaah be pleased with him, who said: “Some men from amongst the companions of the Prophet ﷺ were shown Laylatul-Qadar within a dream as being within the last seven nights. So the Prophet ﷺ said: ‘I see that your dreams all agree that it is within the last seven nights, so he who seeks it, then let him seek it within the last seven nights.’”⁶⁹

Explanation

The Narrator

⁶⁹ Reported by Al-Bukhaaree (no. 1111) within the Chapter: Seeking Laylatul-Qadar within the last seven nights; Muslim also reported it (no. 1165) within the Chapter: The virtue of Laylatul-Qadar and the incitement upon seeking it and clarification of its place, and the most hopeful time to seek it.

He is ‘Abdullaah Ibn ‘Umar ibn Al-Khattaab, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 172)

A)The Subject Of The Hadeeth

It is the time wherein one can seek Laylatul-Qadar.

B)Explanation Of The Terminology

(Men) This is the plural of Rajul (man) and none of them have been named.

(Companions) This is the plural of Saahib; and it is the one who is connected to the individual. The companions of the Prophet ﷺ were united with him believing in him and dying upon that even if they did not accompany him.

أروا This means that Allaah, the Exalted had showed them.

ليلة القدر Meaning: The night of nobility and decree.

(...in a dream,) Meaning: While they were sleep.

The vision at that time is called a dream. What is intended by it is that they were shown it directly.